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A LOOKING-GLASS

For all those called

PROTESTANTS

IN THESE

Three Nations.

Wherein they may see, who are True Protestants, and who are degenerated and gone from the Testimony and Doctrine of the Antient Protestants.

AND

Hereby it is made to appear, that the People, called in derision *Quakers*, are true (yea the truest) Protestants, because their Testimony agreeth with the Testimony of the Antient Protestants in the most weighty things wherein the Lord called them forth in that day.

Particularly, with the Testimony and Doctrine of *William Tindal*, who is called a Worthy Martyr, and Principal Teacher of the Church of *England*; Faithfully Collected out of his Works.

By *GEORGE KEITH.*

London, Printed in the Year, 1674.

THE EPISTLE

DEVONSHIRE HOUSE
Friends
BISHOPSGATE WITHOUT

To the *Impartial Readers* unto whoſoever hands this may come.

COme all you called Proteſtants *in theſe three Nations of* England, Scotland *and* Ireland, *whether you be of the Faith and Principles of thoſe called* Epiſcopalians, *or whether you be* Presbyterians *ſo called, or* Anabaptiſts, *or* Baptiſts, *or* Independents, *or of any other Name or Denomination, Behold a* Looking-Glaſs *for you all, whereinto, if you will look, you may ſee, whether ye be*

true Protestants, *or not. You do all indeed lay claim to the Title of* Protestants; *But as they were of old, who called themselves* Jews, *but were not; so in this day, there are many who call themselves* Protestants, *but are not, for they agree not with the Antient Testimonie and Spirit of the* Protestants, *but are exceedingly degenerated from them, both in Life and Doctrine, who if they had been true to the* Protestant Cause, *for which God raised up the first* Protestants, *above one hundred years ago, had not only retained the Life and Doctrine of the* Antient Protestants, *but had advanced further, and gone beyond them both in largness of Discoveries, and Purity of Life, for at that time, it was but as the Twy-light, or* Dawning of the Day, *so that they had not attained unto so clear and perfect discoveries of Truth, as were afterwards to come: but oh, how have*

the

the moſt of them all, who in this day are called Prote ants, *not only been* deficient in advancing and carrying on that Teſtimony and Cauſe *for which the Lord raiſed up the Primitive* Proteſtants, *but are fallen exceeding ſhort of them, yea degenerated and back ſliden from them in thoſe weightieſt and moſt material things, which they bore Teſtimony unto in their day, as they were called forth of th Lord, and furniſhed by him, not only to appear for his Truth in Words, but with a moſt noble and invincible Courage to Seal it with their Blood, among whom* William Tindal *was one of the moſt Eminent, whoſe Works and Labours, by the Bleſſing and Grace of God, were of great uſe to propagate knowledge unto the people of theſe Nations in that day, wherein Ignorance and Darkneſs ſo much abounded. This* William Tindal, *was a man not only of a pious and good*

Life, but well Learned, as appeareth in that he Translated the Bible, *both the Old and New Testament, so called, out of the Tongues in which they were originally writ*, into the English; *whose Translation is the first* English *Translation that is extant, and a good work it was in that day, and of great service among the peolpe, which made the* Romish *Clergy so angry (who would have still hoodwinck'd the People in Ignorance) that they* ceased not until they got him burnt, *who suffered* Martyrdom *for the Truth, in* West Flanders, *in the days of* Queen Mary; *But above all,* he was a Man endowed with a good measure of the Spirit of God, and taught of God, *as both his own Works, and the History of his Life Recorded by* Fox *in his* Martyrology, *doth sufficiently make manifest unto any who have a Spiritual discerning: and if there be any things found in his*

Works,

Works, which Answer not perfectly to the Truth, it is to be imputed to the Darkness and Ignorance of that time, which God wincked at; nor should these things, which were given him, as Testimonies from the Lord, to bear in his day, be the less esteemed and received, because of any Weakness or Imperfections, as touching some things, wherein he might be swayed by the darkness of that time in which he lived; But rather we should be thankful unto God for his Mercy, in that he lighted such a Candle, and set it on a Candlestick to shine as a Light in a dark place, *while Darkness was so thick throughout all the Land. I could cite the Testimonies of many other Witnesses, who sealed their Testimony with their Blood unto the Truth, both in* England *and* Scotland, *and also in other places. But this being done partly by others formerly, and as it may please the Lord so to order it, it*

may yet be done more largly, only at this time I found my self moved in the Zeal of the Lord, to give forth this small Treatise, *being* a faithful Collection of the words *of the aforesaid* William Tindal, *extracted by me, out of his Printed Works with my own hand,* without adding unto, or diminishing from them, *so much as one word, only the* Titles *I have added before each Purpose, by way of* Index. *My design is to make it known, that we, the People in derision called* Quakers, *are* truest Protestants; *for all, who have any knowledg of our Principle, whether by reading our Books, or hearing our Declarations, cannot but see, that those Testimonies of* William Tindal *are more agreeable unto our Principles, than unto those of any other People in these three Nations.*

Some

Some clear Testimonies unto the Truth, (as it is owned by the People called in derision *Quakers* collected out of the Works and Books of *William Tindall* Martyr.

CHAP. I.

Concerning Christs dying for all Men.

In his *Prologue* upon the Prophet *Jonas.*

WE be all equally Created, and Formed of one God our Father, and indifferently bought and redeemed, with one blood of our Saviour Jesus Christ.

CHAP.

CHAP. II.

Concerning *both the Law and Gospel, being in Mans heart.*

In the same *Prologue upon Jonas.*

AS the Law *which fretteth* thy Conscience is in thy heart, and is no outward thing; even so seek within thy heart the Plaister of Mercy, the promises of forgiveness in our Saviour Jesus Christ; according unto all the ensamples of Mercy that are gone before. And with *Jonas* let them that wait on Vanities, and seek God here and there, and in every Temple, save in their hearts: go, and seek thou the Testament of God in thy heart; for in thy heart is the word of the Law, and in thine heart is the word of Faith in the promises of Mercy in Jesus Christ; so that if thou con-

confess with a repenting heart, and knowledge; and surely believe that Jesus is Lord over all sin, thou art safe.

CHAP. III.

Concerning the *outward and inward part of the Scripture.*

In the same *Prologue.*

THE Scripture hath a Body without, and within a Soul, Spirit, and Life; it hath without, a Bark, a Shell, and as it were, an hard Bone, for the fleshly minded to gnaw upon; and within it hath Pith, Kernel, Marrow, and all sweetness for Gods Elect, which he hath chosen to give them his Spirit. and to Write his Law, and the Faith of his Son, in their hearts.

CHAP.

CHAP. IV.

Concerning the *Heathen*, that they *had the Spirit of God, and that* Pharoh *had the Spirit of Grace, before his heart was hardned.*

In his *Prologue* upon *Matthew.*

AND *Paul* Writeth *Rom.* 1. that the *Heathen* becauſe when they knew God, they had no liſt to honour him with Godly living; therefore God powered his Wrath upon them, *and took his Spirit from them*, and gave them up to their hearts luſts to ſerve ſin, from Iniquity, to Iniquity; till they were throughly hardned, and paſt Repentance. And *Pharoh*, becauſe when the Word of God was in his Country, and Gods People ſcattered, throughout all his Land; and

and yet he never loved them, nor it; therefore God gave him up: an in *taking his Spirit of Grace from him*, so hardned his heart with covetousness, that afterward no Myracle could convert him, hereunto pertaineth the Parable of the Talents.

CHAP. V.

Concerning *Good works through working of the Spirit of God*, how that they help to continue us in the favour and Grace of God.

In the same *Prologue*.

LEt us Arm our selves with this remembrance, that as Christs works justifie from sin, and set us in the favour of God; so our own deeds *through*

through working of the Spirit of God, help us to continue in the favour and the Grace, into which Christ hath brought us; and that we can no longer continue in favour and Grace, than our hearts are to keep the Law.

CHAP. VI.

Concerning *a believer, and spiritual Man that is renewed*, how he *needeth no outward Law.*

In his *Treatise* on the *Parable of the wicked Mammon.*

AS thou needest not to bid a Tree to bring forth Fruit, so is there no Law put into him that believeth, and is justified through Faith (as saith *Paul* in the first Epistle to *Timothy* chap. 1.) neither is it needful: for

for the Law of God is Written and Graved in his heart, and his pleasure is therein.

And in another *Treatise* of his, called the *Obedience of a Christian Man.*

He now that is renewed in Christ keepeth the Law, without any Law written, or compulsion of any Ruler, or Officer, save by the leading of the Spirit only. Chap. *Obed. of Subjects.*

CHAP. VII.

Concerning *Faith, how that the true Faith, is a feeling Faith.*

In his *Answer to Sir* Tho. Mores *Dialogue*, 1530.

THere are two manner of Faiths, an Historical Faith, and a Feeling Faith. The Historical Faith hangeth on the Truth and

and Honesty of the Teller, or on the Common Fame and Consent of many: as if one told me, that the *Turk* had wone a City, and I believed it, moved with the Honesty of the man: now if there comes another that seemeth more Honest, or that hath better perswasions that it is not so, I think Immediately that he lyed, and lose my Faith again. And a Feeling Faith is, as if a man were there present when it was won, and there were wounded, and had there lost all that he had, and were taken Prisoner there also. That Man should so believe that all the World could not turn him from his Faith: even likewise if my Mother had blown on her Finger, and told me that the Fire would burn me, I should have believed her with an Hystorical Faith, as we believe the Stories of the World, because I thought she would

would not have mocked me: and so I should have done, if she had told me that the Fire had been cold, and would not have burned: but assoon as I had put my Finger in the Fire, I should have believed, not by reason of her, but with a feeling Faith, so that she could not have perswaded me afterward the contrary. So now with an Historical Faith, I may believe that the Scripture is Gods, by the teaching of them, and so I should have done, though they had told me that *Robinhood* had been the Scripture of God, which Faith is but an Opinion, and therefore abideth ever fruitless, and falleth away, if a more glorious reason be made unto me, or if the Preacher live contrary.

But of a *Feeling Faith*, it is written, *John 6. they shall be all taught of God, that is, God shall writ it in their hearts with his Holy Spirit*, and

alſo teſtifieth *Rom.* 8. *The Spirit beareth record unto our Spirit, that we be the Sons of God*; and this Faith is none *Opinion*, but a ſure feeling, and therefore ever fruitful, never hangeth it of the honeſty of the Preacher, but of the Power of God, and of the Spirit: and therefore if all the Preachers of the World would go about to perſwade the contrary, it would not prevail no more than though they would make me believe the fire were cold, after that I had put my finger therein. Of this ye have an enſample, *Joh.* 4. of the *Samaritaniſh Wife, which left her Pitcher and went into the City, and ſaid, come and ſee a man*, &c. but when they had heard Chriſt, the Spirit wrought, and made them feel, whereupon they came unto the Woman and ſaid, *We believe not now, becauſe of thy ſaying, but becauſe we have heard our ſelves, and know*

know, that he is Christ, the Saviour of the World: for Christ's Preaching was with Power and Spirit, that maketh a man feell and know, and work too, and not as the *Scribes* and *Pharisees* preached, and as ours, make a man ready to cast his gorge to hear them, rave and rage as mad men.

CHAP. VIII.

Concerning the *Inward Preaching, Teaching, and Speaking of the Spirit of God, unto the Soul, and inward reading and hearing, and that true Believers believe the Principles of their Faith, not because they are written in books, but because they are inwardly taught by the Spirit of God.*

In the ſame *Treatiſe* of his *Anſwer to Sir* T. Moors *Dialogue.*

WHen thou art askt why thou believeſt that thou ſhalt be ſaved by Chriſt, and of ſuch like principles of our Faith, anſwer *thou wotteſt and feeleſt that it is true*, and when he asketh how thou knoweſt that it is true, anſwer, *becauſe it is written in thine heart*; and if he ask,

ask, who wrote it, answer the Spirit of God; and if he ask, how thou came first by it, tell him, whether by reading in Books, or hearing it Preached, as by any outward Instrument, but that *inwardly thou wast taught by the Spirit of God*; and if he ask whether thou believest it not, because it is written in books, or because the Priests so Preach, answer no, not now, but *only because it is written in thine heart, and because the Spirit of God so Preacheth, and so testifieth unto thy Soul*; and say, though at the beginning, thou wast moved by Reading or Preaching, as the *Samaritans* were by the words of the Woman, yet now thou believest it not therefore any longer, but only because thou hast heard it of the Spirit of God, and read it written in thine heart.

CHAP. IX.

Concerning the *feeling of the working of the Spirit, and that none ought to think that his Faith is right, who hath not this feeling.*

In his *Parable of the wicked Mammon.*

HOW dare a Man presume to think that his Faith is right, and that Gods Favour is on him, and that Gods Spirit is in him, when he feeleth not the working of the Spirit, neither himself disposed to any godly thing. And again, *where the Spirit is there is feeling*: for the Spirit maketh us feel all things; where the Spirit is not there is no feeling.

CHAP.

CHAP. X.

Concerning *Justification. How to be justified, is to be made inwardly righteous, good and holy; and when he pleadeth, that we are not justified by works, he meaneth by works, the outward works; but doth not exclude inward righteousness, Regeneration, and Sanctification, from having any place or respect in our Justification; but doth indeed include it.*

In the *Parable of the wicked Mammon.*

SO now by this abide sure and fast, that a Man inwardly in the heart, and before God, is Righteous and good, through Faith only, before all works: Notwitstanding,

yet outwardly and openly before the People, yea, and before himſelf is he Righteous through the work: that is, he knoweth, and is ſure, through the outward work, that he is a true believer, and in the Favour of God, and Righteous and good, through the mercy of God; that thou mayeſt call the one, an open and outward Righteouſneſs; and the other, an inward Righteouſneſs of the heart (ſo yet) that thou underſtand by the outward Righteouſneſs, no other thing, ſave the Fruit that followeth, and and a declaring of the inward juſtifying and Righteouſneſs of the heart; and not that it maketh a Man Righteous before God, but that he muſt be firſt Righteous beſore him in the heart; even as thou mayeſt call the Fruit of the Tree the outward goodneſs of the Tree, which followeth and utter-

eth

eth the inward natural goodness of the Tree.

Again in his *Answer to* T. Mores *fourth Book.*

That thing which maketh a Man love the Law of God, doth make a Man Righteous, and justifieth him effectually, and actually; and maketh him alive, as a Workman, and cause efficient.

CHAP. XI.

Concerning the *Sabbath.*

In his *Answer to* T. More *his first Book.*

AND as for the Sabbath a great matter! we be Lords over

over the Sabbath, and may yet change it into the Monday, or any other day, as we see need: or may make every tenth day Holy-day, only if we see a cause why, we may make two every Week, if it were expedient, and one not enough to teach the People. Neither was there any cause to change it from the *Saturday*, than to put difference between us and the *Jews*; and lest we should become Servants unto the day, after their superstition. Neither needed we any Holy-day at all, if the People might be taught without it.

CHAP.

CHAP. XII.

That *Magistrates may Preach, and that every Man that is well taught may Preach, or Teach, in case of necessity; as when the ordinary Preachers are ignorant, and Preach false Doctrine, and that Women may Teach.*

In his *exposition on* Mat. 5.

ALL Kings and all Rulers are bound to be Salt and Light, not only in example of living, but also in Teaching of Doctrine unto their Subjects, as well as they be bound to punish evil doers. Doth not the Scripture testifie that King David was chosen to be a Shepherd, and to feed his People with Gods Word? It is an evil School-Master, that cannot but beat only; but

but it is a good Schoolmaster, that so teacheth, that few need to be beaten.

Again, moreover every Man ought to Preach in word and deed unto his Houshold, and to them that are under his governance. And though no Man may Preach openly, save he that hath the Office committed unto him; yet ought every Man to endeavour himself, to be as well Learned as the Preacher, as nigh as it is possible. And every Man may privately inform his Neighbour; yea, and the Preacher and Bishop too, if need be: For if the Preacher Preach wrong, you may, any Man, whatsoever he be, rebuke him, first privately; and then (if that help not) to complain further; and when all is proved, according to the order of Charity, and yet no amendment had: then ought every Man that

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can to resist him, and to stand by Christs Doctrine, and to jeopard Life and all for it; look on the old ensamples, and they shall teach thee —— when we have proved all that Charity bindeth us, and yet in vain; then we must come forth openly, and rebuke their wickedness in the face of the World, and jeopard Life and all thereon.

And in *Answer to* T. M. 1. *Book.*

If Baptism be so necessary, as they make it, then love thy Neighbour as thy self, doth teach Women to Baptize, yea and to teach, and to rule their Husbands too, if they be beside themselves.

Again, in his *Answer to* Mores 4*th Book.*

If a Woman learned in Christ, were driven

driven into an Isle, where Christ was never Preached, might she not then Preach and teach to Minister the Sacraments, and make Officers? the case is possible, shew you what should let, that she might not, *love thy Neighbour as thy self*, doth compell.

CHAP. XIII.

Concerning *Philosophy*, *how it is not needful to understand the Scripture.*

In his *Parable of the Wicked Mammon.*

MAny are not ashamed to rail and blaspheme, saying how should *he* understand the Scripture, seeing he is no *Philosopher*, never hath seen his *Metophysick*. Moreover, they blas pheme, saying, how can he be a Devine, and wotteth not what is

ſubjectum in Theologia. Nevertheleſs as a man without the Spirit of *Ariſtotle* or *Philoſophie*, may by the Spirit of God underſtand Scripture, even ſo by the Spirit of God underſtandeth he, that God is to be ſought in all the Scripture, and in all things, and yet wotteth not, what meaneth *Subjectum in Theologia*, becauſe it is a term of their own making.

CHAP. XIV.

Concerning *Hereticks*, *that they ſhould not be corporally puniſhed.*

WHereas *T. More* alledged that S. *Paul* gave two *Hereticks* to the *Devil*, which tormented their fleſh, which was no ſmall puniſhment, and haply he ſlew them: *W. Tindall* anſwereth, "O Expounder of the Scripture! like

Hugo

Hugo Charenſis, which expoundeth *Hereticum hominem de vita*, take the Heretick out of his life: we read of no pain that he had whom the *Chriſtians* Excommunicated and gave to *Sathan* to ſlay his fleſh, ſave that he was aſhamed of himſelf and repented, *&c.*

A Teſtimony of *John Frith*, another *Engliſh Martyr*, againſt outward and bodily compelling and puniſhing of them that believe not aright.

In his *Anſwer to the Lord* Rocheſter *Biſhop*.

To ſay that Chriſt would have his Diſciples to compel men, with Priſonment, Fetters, Scourging, Sword and Fire is very falſe, and far from the mildneſs of a chaſte Spirit, although my Lord approve it never ſo much; for Chriſt did forbid his Diſciples ſuch Tyranny, yea rebukes them, becauſe they would

would have desired, that Fire should descend from Heaven and consume the *Samaritans*, which would receive not Christ: but with Violence will God have no man compelled unto his Law. *Paul* also testifieth, 2 *Cor.* 1. *that he had not rule over the Corinthians, as touching their Faith.* And again, As no man can search the heart, but God only, so can no man judge or order our Faith but God only through his Holy Spirit.

Collected faithfully by me G. K. *out of the Works of* W. Tindall *and* John Frith, *who are called* Worthy Martyrs, *and Principal* Teachers of the Church of England, *in the Title Page of the Book Printed at* London *by* John Day, *Anno* 1573.

COme hither all you called *Episcopalians*, *Presbyterians*, *Independents*, *Baptists*, and any others, and let us try *your Faith*, whether it be the same, with that of the *Antient Protestants*, as also we are willing, that *our Faith* be put to the tryal, that it may appear, *whose faith is most agreeable to the faith of Antient* Protestants *and* Martyrs; one of the most eminent whereof was this *William Tindal*: who above one hundred years ago, *was a principal Teacher of the* Church of England, *and died a Martyr.*

1. *First*, his Faith was, that *as we are all Created of one God, so we are all indifferently bought with one blood of our Saviour Jesus Christ, so that Christ his shedding of his blood, is as universal for men, as the work of their Creation*: and this is our Faith who are called *Quakers*, to wit, that

that *Christ hath tasted death for every man, and that he hath dyed for all according to the Scriptures.* But whether is this *your Faith* yea or nay?

2. *Secondly,* his Faith was, that *both the Law and the Gospel, are in the Hearts of Men, and is none outward thing, and that we should seek within our hearts the Plaister of Mercy, yea that we should seek the Testament of God in our hearts, and the Word of the Law, and of Faith, and that we should let them go who seek God here and there, and in every Temple save in their hearts:* and this is our Faith, *who witness unto the Words in the Heart, and bid people seek God within them, and Christ within, and not without them, in Temples made with hands, or outward Observations.* But whether is this *your Faith,* yea or nay?

3. *Thirdly,* his Faith was, that *the Scripture had a body without, a bark and shell, and as it were a*

hard-bone, but within it had a Soul, Spirit and Life, &c. and this is our Faith, who ſay, *the Letter killeth, and the Letter of the Scripture is not the Word, but the Life is the Word that is within, and is no outward thing*: But whether is this *your Faith* yea or nay, who ſay *the Letter is the Word, and deny the Word originally to be in the Heart*?

Fourthly, his Faith was, that *the Heathen once had the Spirit of God, and that* Pharoah, *before his heart was hardened, had the Spirit of Grace, and this is our Faith* who ſay, *the true Light which is Spirit, doth enlighten every man that cometh into the world, ſufficiently unto Salvation, and that a manifeſtation of the Spirit is given unto every man to profit withal.* But whether is this *your faith* yea or nay? *who deny the ſaving Light of Chriſt to be Univerſal.*

Fifthly, His Faith was, that *Good-works through working of the Spirit of God*,

God, are absolutely needful to continue us in the favour of God, and in a justified state, and this is our Faith, but whether this is *your Faith* yea or nay, seeing *many of you say,* David *continued in the favour of God, and justified, while he committed Murder and Adultery.*

Sixthly, His Faith was, that *a Believer needed no outward Law nor Rule, for he keepeth the Law, by the leading of the Spirit only,* and this is our Faith, but whether is this *your Faith,* yea or nay, who say *the Scripture,* (which is outwardly) *is the only Rule, and will not acknowledg the Spirit within to be the Rule.*

Seventhly, his Faith was, that *the Scriptures are to be believed that they are of God, because of the Inward Testimony and teaching of the Spirit of God, and that the true Faith is a feeling Faith, & a sure feeling, & who have this Faith, are taught of God himself, as immediately as when a man is taught that the fire is hot, by putting his finger in it, here the fire teacheth him immediately, that it is hot, and he needeth no man to tell him,* and this is our Faith in all these parculars, *who witness unto the immediate Teachings of God by his Spirit in our hearts.* But whether is this *your Faith* yea or nay,

who

who *deny ſpiritual feeling and ſenſe to be eſſential to true Faith, telling people they muſt not ſeek to live by ſpiritual ſenſe and feeling, but by Faith; as alſo telling them, that Faith may be without aſſurance.* This is contrary to *Will. Tindall* his Faith, and contrary to the Scriptures Teſtimony, which calleth Faith and Guidence, a Seeing, a Handling, all which imply both ſpiritual Sence and Aſſureance.

Eighthly, His Faith was, that *men were to believe the Principles of their Religion, not becauſe they are written in books but becauſe they are inwardly taught by the Spirit of God*, and this is our Faith, but whether is this *your Faith*, yea or nay, who ſay, *the Scriptures are the formal object of Faith, and the firſt Rule or moving Cauſe by way of object, to make us believe*, and who ſay, *immediate Revelation is ceaſed, and is not the general priviledge of all true Believers.*

Ninthly, His Faith was, that *the Working of the Spirit was to be felt, and was to be known by feeling, and that none ſhould think his Faith right, who hath not the feeling of the Spirit*, and this is our Faith, but whether is this *your Faith*, yea or nay, who *deny the feeling of the Spirit*, properly ſo called, *and mock and deride us when we*

ſpeak

speak of feeling, and when ye ask us, how know ye that you are moved & led by the Spirit to such things, we answer, by our feeling, which hath certainty, and evidence in it that is sufficient. This Answer ye reject, as *Fanatical, Heretical,* and what not?

Tenthly, His Faith was, that *men are justified by an inward Righteousness wrought by the Spirit of God in the heart:* and this is our Faith, but whether is this *your Faith,* yea or nay, who *deny that any are justified by an inward righteousness in their hearts, although wrought in them by the Spirit of God.*

Eleventhly, His Faith was, that *the first day of the Week, was not commanded by God to be kept holy, but the Church keepeth that day, because of convenience for instructing the people, and worshiping God:* and this is our Faith, but whether is this *your Faith,* yea or nay, who say, *that day is of Gods commanding to be kept as a Sabbath.*

Twelfthly, His Faith was, that *Magistrates may Preach, and every man may Preach or Teach, who is taught of God, in case of necessity, and that Women may teach:* and this is our Faith, but whether is this *your Faith,* yea or nay, who *would monopolise it unto the Clergy, or a certain order of Literate Men.*

Thirteenthly, His Faith vvas, that *Philoſophy and School-learning was not needful to underſtand the Scripture, nor to be a Preacher or Divine*: and this is our Faith, but vvhether is this *your Faith*, yea or nay, *who lay ſo great ſtreſs upon Philoſophy and School-Learning, that ye permit none to be Preachers, or Doctors of Divinity who have not them.*

Fourteenthly, His Faith vvas, as alſo the Faith of *John Frith*, another *Principal Teacher* in *England*, and *Martyr*, that *Hereticks were not to be puniſhed with Priſonment, Fetters, Scourging, Sword and Fire*: and this vvas the Faith of many others in that day, and this is our Faith; but vvhether is this *your Faith*, yea or nay, *whoſe chiefeſt Arguments againſt us*, the people in deriſion called *Quakers*, have been *Priſons, Baniſhings, Scourgings, ſpoiling of Goods, and ſuch like carnal and violent ways.*

Writ by me *George Keith*, one of theſe People, in deriſion called *Quakers*, who am a true and cordial *Proteſtant*.

The End.